1: Titiev, Mischa. Araucanian Culture in Transition. Occasional Contributions from the Museum of Anthropology of the University of Michigan, No. 15. Ann Arbor: University of Michigan Press, 1951.

Pp. xii, 164; frontispiece; 16 end plates

Yale: Nk37 M52e 15

[Written by a University of Michigan anthropologist, this monograph is the basic source on the Araucanians. The author gives descriptions of the history, life cycle, witchcraft and shamanism, and ceremonial life of the people. Of particular interest is the section on kinship and socio-political structure, which is where the author placed his emphasis in field-work. There are also sections on the reservation communities and culture change. --Analyst]

Field date: 1948
Analyst: James Leary

Evaluation: Ethnologist-5
Processed in 1957

2: Titiev, Mischa. Social Singing among the Mapuche. Anthropological Papers, Museum of Anthropology, University of Michigan, No. 2. Ann Arbor, 1949.

Pp. iv, 17.

HRAF copy.

[Titiev, an anthropologist, here gives an analysis of the content of a number of Araucanian songs, in terms of their function in Araucanian life. The texts are given in Araucanian and English translation. --Analyst]

Field date: 1948
Analyst: James Leary

Evaluation: Ethnologist-5
Processed in 1957

3: Brand, Donald D. A Brief History of Araucanian Studies. New Mexico Anthropologist, Vol. V, No. 2, pp. 19-35. Albuquerque: Department of Anthropology, University of New Mexico, 1941.

Yale: C51 495 2-5

[Dr. Brabd, head of the Department of Anthropology at the University of New Mexico, wrote this as one of a series of studies on the New World. In it he lists the available sources on Araucanian culture, and comments on the value of the respective sources. The article also contains some material on the history of Araucanian culture. Although Brand worked in Chile in 1941, the article is based on library work and contains no original observations on the Araucanians.--Analyst]

Field date: no date
Analyst: James Leary

Evaluation: Anthropologist-4
Processed in 1957

4: Latcham, Richard E. Ethnology of the Araucanos. *Journal of the Royal Anthropological Institute of Great Britain and Ireland*. Vol. XXXIX, pp. 334-370. London, 1909.
2 plates

Yale: Nk10 ~~4~~ R81 39

[This account of the Araucanians by a foreign resident gives detailed descriptions of various customs, beliefs, economic details, etc. as they existed among the group in the last century. The organization is a bit uneven, but much useful information is contained in the source. Latcham was a civil engineer who went to Chile in 1888 and spent the rest of his life there. He wrote many papers on the Araucanians. -- Analyst]

Field date: 1888-1893
Analyst: James Leary

Evaluation: Foreign resident-5
Processed in 1957

S: Cooper, John M. The Araucanians. Bureau of American Ethnology Bulletin, No. 143, Vol. 2, pp. 687-760. Washington: Smithsonian Institution, 1946.

4 plates.

HRAF copy

[This article, taken from The Handbook of South American Indians, is the basic synthetic source on the Araucanians The article covers the tribal divisions, history, religion, social organization, economic life, and life cycle of the group. A goodly amount of space is devoted to diversity among the tribal subdivisions, and cultural borrowing. For the bibliography see Vol. 2 of the Handbook of South American Indians, since the material was not processed for the files. --Analyst]

Field date: no date
Analyst: James Leary

Evaluation: Ethnologist-4
Processed in 1957

6: Canals Frau, Salvador. Expansion of the Araucanians in Argentina. Bureau of American Ethnology Bulletin, No. 143, Vol. 2, pp. 761-766. Washington: Smithsonian Institution, 1946.

HRAF copy

/This article, by an ethnologist, is taken from the Handbook of South American Indians. It describes the historical spread of Araucanian culture into Argentina.--Analyst/

Field date: no date
Analyst: James Leary

Evaluation: Ethnologist-6
Processed in 1957

7: Padden, Richard Charles. Cultural Change and Military Resistance in Araucanian Chile, 1550-1730. Southwestern Journal of Anthropology, Vol. 13, pp. 103-121. Albuquerque: University of New Mexico and the Laboratory of Anthropology, Santa Fe, 1957.

Copy belonging to Timothy J. O'Leary

[This is a brief study of Araucanian culture change during the first two centuries of Spanish contact. The changes discussed occurred in military patterns, socio-political organization, religious belief, and method of subsistence. The causes of these changes are seen to lie in the adjustment of aboriginal culture patterns to the military necessity of keeping the Spaniards out of Araucanian territory. Bibliographic references and estimations occur in footnotes to each page. Padden is a graduate student in Latin American history at the University of California (Berkeley). -- Analyst]

Field date: no date
Analyst: Timothy J. O'Leary

Evaluation: Historian-4
Processed in 1957

8: Faron, Louis C. Araucanian Patri-Organization and the Omaha System. American Anthropologist, Vol. 58, No. 3, pp. 435-456. Menasha: American Anthropological Association, 1956.

Nk10 Am37 II. 58

[This article, by an anthropologist at the University of Illinois, deals with the problem of historical changes in kinship terminology and descent among the Araucanians. The author uses material gathered in the field, as well as summarizing the older sources to give a picture of the changes that have occurred and the reasons for them--Analyst]

Field date: 1953
Analyst: James Leary

Evaluation: Social Anthropologist-5
Processed in 1957

9: Hallowell, A. Irving. Araucanian Parallels to the Omaha Kinship System. American Anthropologist, New Series, Vol. 45, pp. 489-491. Menasha: George Banta Publishing Company, 1943.

HRAF copy

[This brief article, written in 1929, gives an account of Araucanian kin terminology, using data from a single informant, the latter probably being one of Titiev's informants also (see 1: Titiev, this file). From these data, Hallowell believes the system was of the Omaha type, the first reporting of this type for South America. Titiev later confirmed this identification (1: Titiev, this file). Hallowell is Professor of Anthropology at the University of Pennsylvania. --Analyst]

Field date: no date
Analyst: Timothy J. O'Leary

Evaluation: Ethnologist-4
Processed in 1957

10: Hilger, M. Inez. Araucanian Child Life and its Cultural Background. Smithsonian Miscellaneous Collections, Vol. 133. Washington: Smithsonian Institution, 1957.

Pp. xx, 439; 80 plates; 10 text figures, bibliography; index.

Yale: A52 60 133

[The author of this work is a professional ethnologist and a member of the Order of St. Benedict. The book is divided into two portions, one dealing with the Chilean Araucanians, the other with the Argentine Araucanians. While the main purpose of the work is to describe childhood and child-rearing practices among the Araucanians, such information is set in a full ethnographic description of both Chilean and Argentine groups. Besides data on the life cycle, information is included on material culture, subsistance activities, religion, kinship, political organization, entertainment and art, and history. In addition to using a large amount of first-hand information, and unusually thorough coverage of the literature was made in writing the work. --Analyst]

Field date: 1946-1952
Analyst: James R. Leary

Evaluation: Ethnologist - 5
Processed in 1958

11: Faron, Louis C. Mapuche Social Structure: Institutional Reintegration in a Patrilineal Society of Central Chile. Foreword by Julian H. Steward. Illinois Studies in Anthropology, No. 1. Urbana: The University of Illinois Press, 1961.

Pp. xvi, 247; tables; 3 maps; 4 diagrams; preface; 2 appendixes; bibliography; index.

Library of Congress: F3126.F3.

[This source is a study of the structure of Mapuche society with emphasis on structural continuity and change set in a context of ecological adjustment. Contrary to Titiev, the author does not see Mapuche society as "breaking down" but as a functioning entity. Major structural changes occurred as a result of adaptation to reservation life (after 1884) and minor adjustments continue. The formation of localized, corporate patrilineages was one result. This group forms the core of the residential kin group (see category 618). Other developments were a matrilateral marriage system and multi-reservational ritual congregations.]

Field date: 1952-1954 Evaluation: Ethnologist-5
Analyst: Joan Steffens Processed in 1963-1965

19: Faron, Louis C. Hawks of the sun: Mapuche morality and its ritual attributes. Pittsburgh, University of Pittsburgh Press, 1964.

Pp. xii, 181: frontispiece: 1 map: 5 diagrams: 3 tables: appendix: bibliography: index.

Tale: CF2130 F37. LC card No.: 64-12489.

In this source the author examines certain Mapuche expressions of morality in order to indicate as precisely as possible to what degree and extent these beliefs and practices form an integral part of their cultural and social system. Drawing upon both historical evidence and data from observations of ceremonies and descriptions of religious ideas and values in Araucanian reservation communities, Faron attempts to illustrate how their system of ethics and morality, cosmology and cosmogony, deity complex, rituals and ceremonials all operate as interdependent elements of a functioning socio-religious complex that stabilizes and integrates Araucanian social structure. To fully expand upon and illustrate the concepts of Mapuche moral system mentioned above, the author has divided the source into seven chapters, the first of which deals basically with the social structure of the Mapuche, and the moral implications of certain economic, political, residential, marital and unilineal arrangements in the society. The information in this chapter essentially duplicates that of the author's earlier work on Mapuch social structure (see 11: Faron, this file). In chapter two, the most important supernatural beliefs are defined and arranged in a manner

which lends significant order to the supernatural ambience. Here, too, may be found data on incidences of, and individual reactions to, various supernatural forces. Chapter three is a well-rounded account of Mapuche ritual, which the author feels is essential for an understanding of the moral order, for, he says ... "without this cultural dress, the bare bones of social relationships appear somewhat inadequate to an understanding of the moral fibre and the relationship between the value structure and the social structure." Chapter four attempts to integrate all the threads of the moral system presented in previous chapters, with special emphasis on the social grouping operating within the structure of Mapuche morality, their composition and expressed relationships, and other related considerations. The funeral ceremony (ewi) and the agricultural fertility rite (Nillatun) are also analyzed in this chapter in terms of their structure and function in the society, as well as the status and role of the shamas and priest. Chapter five examines the concepts of sorcery and shamanism, and the continual struggle between the forces of good and evil. This chapter concludes with a consideration of shamanism and sorcery in reference to institutional solidarity at the local level of Mapuche society. The type of inquiry expressed in chapter five is carried one step further in chapter six for it attempts to examine the extent to which ritual beliefs and activities serve to consolidate the entire reservation-dwelling Mapuche population into an ethnic entity vis-à-vis Chilean society. The main purpose of this chapter, however, seems to be to present a total structural analysis of the system of symbolic values and institutionalized relationships and to point out significant correspondence between the ideological system and salient features of the social structure. Chapter seven, the final chapter,

Dr Peres

Discusses the concepts of continuity and change in a critical, although quite selective analysis of the influence of Western society on the Mapuche. In conclusion the author presents the point of view that the conversion system has not been able to destroy traditional religion and morality, and in fact that the Araucanian religious mentality has kept intact ancient and cultural equilibrium in a conversion system which has brought about change in many of the traditional institutions. Through various adaptive modifications and accommodations made to the conversion context, the Mapuche have been able to withstand total acculturation or cultural loss. Thus, old religious and moral values and new social items function together to counteract any subversive changes in the culture and society./

Field dates: 1950-1954
Analyses: Gilbert Wilson, author
John Beierle, checker

Evaluation: Ethnologic-4.5
Processed in 1969-1970

GUIDE TO THE SG4 ARAUCANIANS FILE

[1: Titiev (Araucanian Culture in Transition) is the basic source for this file. Based on field-work, it gives a good overall picture of Araucanian culture, with special emphasis on sociopolitical structure. 5: Cooper is a synthetic article that supplements 1: Titiev, particularly in regard to diversity among the various tribal subdivisions. 4: Latcham is an account of the group in the nineteenth century, and although poorly organized it contains many useful details of Araucanian life. The other sources (2: Titiev, 3: Brand, 6: Casals Frau, 7: Padden, 8: Faron, and 9: Hallowell) are shorter articles which contribute information not contained in the above-mentioned works. Although not exhaustive of the literature, this is a generally well-rounded file.]

Processed in 1958